

THE
GUARDIAN'S
INSTRUCTION,
OR,
The Gentleman's Romance.

Written for
The *Diversion* and Service of
THE
GENTRY;

Particularly those Educated in Cam-
bridge, and Oxford.

The second Edition.

L O N D O N,
Printed for the Author. 1697.

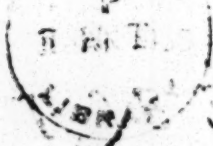
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THE
GUARDIAN
INSTRUMENT

THE GUARDIAN

17th 1877

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TO THE
ENGLISH
GENTRY.

After the very copious Treatise of Education, the Gentleman's Calling, and other Excellent Advices of Manners, Civil prudence and Institution, it looks somewhat Assuming to invade any the least part of that Subject.

But I am so far from pretending to vye Art and Contrivance, that the main Design of that Part of this Tract which interferences is

A to

To the *English* Gentry.

to exemplifie and illustrate the Practicableness of those General Rules and Instructions which the fore-mentioned Authours have deduced from Nature and Reason. And therefore sometimes a Coincidence of the same Thoughts upon the same Subject is unavoidable, as Mr. Osborn hath alledged to excuse himself on the like Occasion.

And truly to be just to them who have written before, the whole serviceableness of this small thing doth depend upon and absolutely require a previous frequent Resort to those Books, which ought never to be out of the Studies of any School-master, Parent or Tutor in the Kingdom.

And

To the *English* Gentry.

And though the Management of my Project can hardly stand the Tryal, yet the Design of it will not be censured by any man who loves a Gentleman.

I have had Experience how far the Honour and Interest of Great Families is concerned in the Vertuous Accomplishment of the Eldest Sons and Heirs: And if the Observations which mine own Experience hath forced me to make, are any thing worth, they are but a reasonable Acknowledgement of the Respects which I have received from the Gentry, both Fathers and Sons.

I foresee some Objections which I must account for.

To the *English* Gentry.

Object. I. *Why is the Book so short, when the Pretensions seem so considerable ?*

1. *Because I told you that other Persons had written before upon one Great Part of my Subject, to whom I refer you for a thousand wiser Instructions.*

2. *I sometimes onely give bare Hints of serious things, when they carry so much Evidence of Reason with them as will make the Active Soul of any Man who is Good, and desireth to be Wiser, consider and exercise his Thinking.*

3. *I have heard a Wise man say, that there may be as much Judgement required to make a short Book as a longe one.*

4. *Sup-*

To the *English* Gentry.

4. Suppose the Persons for whose use this is written, should be somewhat Impatient of Reading long things, then perhaps they may be the less displeased with an ordinary Subject, provided they can read it over at *one sitting*.

Object. II. The *Romantick* manner of Writing.

Truly, when I was of the Age of those persons in kindness to whom I write, I then thought that Fiction and Intercourse was somewhat more diverting than uniform *Narrations* or dogmatical *Propositions*. And I was about to say, that they better understand *Hobbs* his Sense and Principles by *Timo-*

To the *English* Gentry.

thy and *Philautus*, than from the Grand Author himself: For there they see Consequences displayed, and the *Sly Connexion* between Dangerous Conclusions and Plausible Premises exposed, which was palliated before under Good Style and Language, and the *Magisterial* Authority of the Proponent.

Object. III. The Style sometimes will seem *eager*.

Verily this I my self am afraid of, for fear of *Indecency*, (no man being a competent Judge of his own Indecencies.)

But two things I have to offer for my self, if the good natur'd Reader will accept of them.

1. That I do assure him (who
am

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am best able) That no *single* Person alive is aimed at or intended to be described and pictured in the angry Characters of a Fond Father, a Womanish Mother, Debauched Son, Wanton Daughter, Ill Schoolmaster, Careless Tutor, &c. that would be Rude and Barbarous.

I set up one of *Plato's Ideas's*, and sometimes shoot Bitter Words, but this hurts none; there is no Bloud drawn from Universals.

2. Whoever thinks the Language Angry; surely, if he would consider well, Sharpness of Style would not be looked upon as more unnecessary for *Instruction*, than pickled Sauces
are

To the *English* Gentry.

are for *insipid* Meat: 'Tis true, they grate the Palate, but they make the Meat go down, and help *Digestion*.

Object. IV. Expressions sometimes *mean*, and Similes too *vulgar*: This I confess my self ashamed of, and is one Reason why I do not put my Name: but really, I knew not how to avoid it; I knew not how to expose and lessen culpable things, but by *culpable* Language.

Object. V. --- Wandring and hunting out to fetch in *heterogeneous* Matter.

You may remember, that I told you before, how *impatient* Youth is wont to be, and how to *chain it* I know not, but by various

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various and unexpected Subjects: and there is not any Digression, but some Person or other will be concern'd to understand the Design. And whosoever shall be so kind as to apply the *Instructive* part to his own Use, He is the Man for whom I write, and He only comprehends my Intention.

Object.VI. Why doth it come out at such a time as this?

And why not? No dangerous Design, that I know, is in it, but this, that Gentlemens Sons may hereafter be bred up better than some of their *Fathers* have been.

I have oftentimes griev'd, when I have considered the
Gallant

To the *English* Gentry:

Gallant Youth of the *English* it
Gentry, who have as good se
Parts, and are as well natur'd as
any Men in *Europe*: and yet it
as to Learning and Politicks, I th
am sorry to see some of them ye
turn to so little Account in the wh
Service of the King and Coun- An
trety. th

This was the occasion of these Fr
Papers; and when they were mu
first written, a Reverend Di-co
vine of good Estimation hear-the
ing them read, was earnest for wa
their Publication: But the fre-Tu
quent Readings over, and con-fary
tinual Reflexion on them glut-An
ted my Fancy, that then it be-are
came too familiar, fulsome, Age
and of no Taste: And thence wit

it

To the *English* Gentry.

it lay buried in the Dust for several years.

A while since I fastned upon it with a *Fresh Stomach*, and tho it did not taste very salt, yet I thought it relished somewhat better than it did before. And having added some few things, I communicated it to a Friend or two on whom I were much depend; they were so Di-complemental as to warrant the good Effect for which it for was very sincerely intended; *Tutoring* being now as necessary (for ought I see) as ever. And those young Gentlemen be are able to read this, who want *Age* and *Solidity* to be affected with Learned Discourses of
it Con-

To the *English* Gentry.
Controversies and Politicks.

One thing I heartily beg of the Reader, if any *Hint* in these Papers, or any former *Discourse* of this kind, suggest a Suspicion of the Author, in the Name of *Friendship*, do not discover him: For at this time, when *Writing*, both as to Substance of Matter and Ornament of Language, is at highest, it is not fit to be subscribed by a man, who hath thought away some Years.

Farewell and be Civil.

THE Guardian's Instruction.

A Letter from a severe Enemy of the University to his Guardian, a person more moderate, and Member of the Parliament at Oxford.

SIR,

WE have here the news of another Parliament very speedily at *Oxon*, and, which is more surprising, the Report of your Resolution never to serve as Member more: the Nobility & Gentry will expect some *Account* why a Person who hath served the Government and Religion with that faithfulness & dexterity for above twenty years, should at last be wanting thereunto, when perhaps one *brisk attempt* more might be as much worth as Property and Religion. How you will escape the name of *Tory* I know not, and then it is an easie step to *Papist*. Pray, Sir, rectifie me if I am mistaken by thinking the K. necessitated to

A call

call a Parliament, by some unexpected emergency either Foreign or Domestick: for I do not think the Country Prepar'd yet: But if it must be summon'd, why at Oxford again? that Idle, Ignorant, Ilbred, Debauch'd, Popish University of Oxford? If you do not stand, I am desir'd to appear, & beg the favour of your Direction towards the management of the *Canvas*, and if I am chosen, towards the managment of my self in the House: I had waited upon you my self but that I am confin'd by a great uneasiness contracted by a Cold, and if you fancy my style is grown somewhat more eager thereby, do not look upon me as a man incapable of being better advised, but frankly use the Authority which a thousand Circumstances give you over.

Honoured SIR,

Your most Obedient

and Affectionate

The

The Answer

Dear S I R.

TH E solitary Retirement which I have lately undertaken being like some at the first, you could not be more artificial in your Relief, than to engage me in the Answer of a Letter, the Substance of which requires more than an ordinary Reflexion, and whereon the Discharge of my thoughts may be *Instructionive* as well as *Diverting*: what Censure I shall undergo for Declining the Character I have hitherto born, doth not now so much trouble me as it might have done heretofore at your Age, when full of Youth and Heate, coming newly to an Estate and Business, I thought it the speediest Courie to be *Considerable*, to appear *Haughty* and *Designing*. But now I am grown so much more old than I was forty years ago, that I perfectly condemn censure, which operates no farther than you make it, and which nothing but an unmasculine Timorousness or *slavish* Ambition of Popularity makes considerable. If you measure your self from *abroad*, you must be the cheapest thing alive; I will teach you the true way to *Popularity*;

Let a sincere Design of Honour and Justice be at the Bottom of all your Actions: let an exemplary Piety and Devotion make the world gaze upon you: let no base Words, Actions or Acquaintance lessen the mention of you wherever you come: then may you defy *Censure*: the Good will honor, & the Bad will fear you, you will be applauded by the Wise, and then Fools need not be courted. Whereas on the other side, if you shall forbear an Action fit and *reasonable* merely upon the account of the *Censure* you are likely to undergo (either from the vulgar or great Ones) you will often find it very hard to be *Honest* and *Just*.

There are many *Hindrances* of Justice and Honesty; *Prejudice*, *Pride*, *Malice*, *Selfishness*, *Interest* and *Passions*, but none so great as *Cowardice* and *Fear*.

This Humour makes *Princes* flattered, and *Great Ones* never hear their faults: makes Actions of Truth and Justice so *lamely* performed: and is in earnest the very *bane* of all Worth, Honour and Integrity.

But yet I must be so civil to your Request as to say, that I am so far from any Contempt of that Honourable way of serving my King and Countrey in Parliament,

ment, that I desire never to be valued more for any thing in this Life, then for having been in a good measure Instrumental towards the passing some special Bills since the King came in. But I never thought it unhappy and dangerous for a man to Dye full of *noise* and *business*. And men of *Action* cannot so soon prepare for another Life, as *sedentary* men of Thought and Study may. I have ever pitied those men whose necessitous Employment and Fortune hath put them under an Obligation of making even at *one* time the *Accounts* of the World and the next. I therefore now fully resolve to narrow my thoughts and take the advantage which old Age and Experience gives of thinking *strictly*, and reviewing my Life; and being freed from fancy (which often cheats the *younger* Judgments) to consider how far the *Rules* I have gon by, how specious soever to others, and pleasant to my self, may be consistent with a severe expectation of an *Account* above, where Pleasure, Interest and Passion most disappear. I have procured me many Practical Books of Divinity to assist my untutoured Conceptions, Books of men of all Perswasions: but all do not please me alike: some of them speak *fine* things, but their Medi-

tions are Poetical, Verbose and Fanciful: others are Grave indeed, but they are Learned and Difficult when they would instruct: A third sort are Sober, Pious & Easie, but flat, void of all Metall & Spirit, all Cant and Formality: A fourth insinuates an *Opinion* he is of.

But another sort of Writers there are with which *this Age* abounds, and which I mainly dwell upon: wherein with simplicity of style and seriousness of thought. I find a sincere state of truth and just limits of duty, neither too loose and large, lest a man should grow *wanton*, nor too strict and scrupulous, lest he should *despair*. And all with a due *movement* of Passion; out of which I intend to shape a true *Measure* of my self; learn the *Contempt* of what hitherto I have admired; *humble* my Soul for my many failings, and *warm* my Devotions by the expectation of a wiser and better state.

And forasmuch as an universal *Charity* and compassionate *Benevolence* to all mankind is an indispensable Condition of Divine Clemency and the most agreeable Companion of Mortification: it were barbarous for me (who Bred you) to let so good a Disposition goe *unguarded*, which by reason of Youth is as capable of

of Direction as it is of Temptation by Prosperity. Therefore take my Experience along with you in the Practice of a few Rules, by which your great Condition in the World may become more

{*Easie.*
{*Usefull.* }

I. More Easie, Quiet, and less Disturb'd.

I. Because true and real Happiness is within, endeavour for a *solid* Persuasion of God's Goodness and Willingness to pardon sin upon Faith and Repentance and the train of Duties they imply: for the frequent recurring of Guilt and unavoidable Infirmities will beget great solicitousness of thought and dejection of spirit, and if the Devil should suggest *hard* and false notions of God, it may not only disturb your Happiness, but your Senses too: I would have it a *solid Persuasion*, not the fancifull *Presumption* of every hasty Believer; and upon Terms of the Gospel, to distinguish it from an holy Stupidity, which is as far from true Peace of Conscience as a Sleep procured by *Opiates* is from the *natural* Refreshment of a sound Constitution.

2. Be

2. Because Fear hath torment, and no torment greater than the Fear of *Death*: make the thoughts of mortality *familiar*, and habituate your self into a *Capacity* of Dying, this will prevent the great amazement a fit of Sickneſs many times begets.

3. A Resolution ſometimes upon occaſion to *deny* your ſelf ſome ſatisfactions which your Appetite purſues, though they ſeem very reaſonable; then Diſappointments and croſs Accidents will be eaſy.

4. Not too much to value the *Censure* of others in the performance of what you apprehend to be your own Duty; neither let Ceremony or Civility at any time hinder *Buſineſs*.

5. Not to be diſcouraged in your Duty by the foreſight or opinion of *Unſucceſſfulneſs*.

6. If you are complying and of an eaſy Temper; not to be haſty and lavish of Promiſes, the Performance may be troubleſome.

7. If of a grateful Temper, not to accept of unneceſſary Favours, the thoughts of Requital are afflictive.

8. If of a good natur'd pitying Diſpoſition, not to be *unwarily* free to Strangers or Relations of *mean* fortune, leſt they

crave

erave too much, and think all you have there due.

9. If *melancholy*; to labour against it, as the Parent of { Fears } which are vexatious and endless.

10 If *proud*; to consider, it will create Envy, Contempt and Design, and is really the greatest Folly, and yet we are all marvellously subject to it.

11. If *passionate*; to study the Prevention of the obvious *Occasions*, consider the *Indecency* and the many *Disturbances* of it, to be always on your guard for fear.

12. If *given to women*, consider the Shame and Scandal, and slavish fear of Discovery.

13. If *malitious*; to consider the Enmity and Danger it begets, and that you must forgive, if you hope to be forgiven.

14. If *disputations*; to consider how disobliging and uncivil it seems.

15. Not to be *inquisitive* into Secrets or meddling in other mens Affairs you are not concerned with. Not to be always asking *Questions* in Company, it is ill Breeding.

16. Not to contend with *great* ones, but quickly yield, whatever be the Provocation: They will *worst* you at last.

17. Not

17. Not to name or reflect on Persons in *promiscuous* Company: You know not their *Relations*, or whom you disoblige.

18. Not to believe every man you converse with as *honest* as your self, upon a friendly and complaisant Address: The World is a great *Cheat*.

19. Not to be *ashamed* to ask pardon of whom you have injured, and make what *restitution* you are capable of.

20. Not to be too open and free of conversation (whatever by your Wit) and how pleasant soever you may seem to Company, they will condemn you, and may mischief you afterwards.

21. Not to be too weary and cautious in your Opinion of small things, amongst wise men: this looks like suspicion and is ridiculous to *whisper* Proclamations, and not tell a man what day of the month it is, without *considering*, this is formal and foppish.

22. Not *hastily* to think any man your Enemy, it may make one, a man may be *angry* with you, and not *bate* you.

23. Not to *trust* one whom you have disoblig'd, too soon.

24. To expect and resolve to *bear* with many Offences and Indignities, and consider that no condition of Life can be free from

from all *disquiet*, for ought I know, it would be *dangerous*.

25. Not *easily* to believe Reports concerning your self or others.

26. Not quickly to espouse the *Quarrels* of our Relations or Friends.

27. Beware of being too much obliged by *Great Men*, they will be apt to impose Hardships upon you, it may prove a *snare* to you, if they are *provi*.

28. Beware of setting up that *sturdy Resolution* which some make, never to give off what they have once begun, but at all adventures to go on; this may run you into vast inconveniencies.

29. Be cautious of undertaking greater Designs than what are just and suitable to your *Condition*; then if you miscarry, you will not be *contemned*.

30. Be carefull to treasure up the *Remembrance* of all God's mercies to you and yours; For Gratitude is a good *Guard* against sin, Gen. 39 9.

31. In time of great Crosses and Affliction, be sure *first* to pray for *Pardon* of sin, and then you may with Earnestness and hopes beg *Pity*, Mat. 9 2, 5, 6. 12. 39. 1, 2.

32. When you pray for Pardon of sin; because we all *forget* many sins we would repent of, if we thought on them, be carefull

carefull to mention *secret* and *forgotten* sins.

33. You must resolve to *marry*; for to leave the management of your great Family to *Servants* onely, is neither for Credit or Profit, and to undertake all the little things of House-keeping your self, will be Gossiping: Beside the dull converse of *Servants* onely, will either give Scandal, or tempt you to *ramble*, and make you be thought looser than really you are.

34. If Circumstances will permit, put your self into the state of Life, which most agrees with your *Temper*.

35. Do not accustom your self (be your *riches* what they will) to be too *nice*, curious and fantastical in *Diet*, *Habit*, *Attendance*, that will prove very troublesome.

36. Be not extravagantly high in expression of your *Commendations* of men you like.

37. Study and pray for a perfect *Resignation* of your will to God's will, and with all imaginable *Application* of mind say, Not my will, but thy Will be done; and then go, be as happy as you please.

II. Your

II. Your Life is also to be *Useful* to others as well as *Easie* to your self.

1. By the good *Example* of a virtuous and holy Life; incredible is the influence of a *great Man* on a Family, Parish and Neighbourhood: for the Vulgar have quite lost their *Heating*; Preaching is but an honest sort of *Diverssion*: they learn all by gaping and staring on a man in fine Clothes. And therefore since you can so *easy* do God and Man so great service; pray look on your self *obliged*. Do not put God off with a little *fashionable* Civility to the national Religion. I am afraid the serious *Reflecting* and *Meditating* part is not frequent enough among the Gentry. Let not Pastime, Business or Company waste all the day: Retire a little and Enjoy your own Soul. This will not lessen the Pleasures of Life but sweeten and make them *solid*; and make them differ from the crackling of *Thorns* and the flame of *Straw*. I mean the thin, short liv'd delights of the *boisterous* part of the world.

2. *Knowledge*. Great are the Advantages which the Wealth of the Gentry affords them for Knowledge; they are capable thereby of the choicest Education,
a greatest

greatest variety of usefull *Books* and learned'st *Companions* is study. But one sort of knowledge above all the rest will render them exceeding serviceable in the places where they live. (a considerable knowledge in the *Law*) beside the pleasure that Study would afford, as copying out the *Reasons* and *Wisdom* of the Nation. This will make them more securely possess and prudentially manage their Estates for their Posterity. And what Service may they do others by untying knots and composing differences? By hindring men from suffering Oppression by *Ignorance*; by directing the management of Parochial and Country *Business*; which the general road men go in doth not lately shew:

3. *Power*. What should hinder the Master of a Family from keeping his Servants duly to Prayers at home, and in their turns to Sermons and Sacraments at Church? What an *Empire* hath a Justice of Peace in the Countrey! and how gallantly is that *Power* bestowed when an extravagant Ale-house is *unlicensed*, a common Swearer *fined*, an useles Vagabond forced to *work*, a quarrellsome Neighbour reduced to *manners*, and a poor abused Minister is *assisted*? at what a mighty rate doth the

the Judge sell every minute wherein *righteous* Judgment is given; the Cause of the *Widow* patiently heard, and the fraud and wit of the *Oppressour* over-ruled? When the *Bribery*, *Perjury* and *Malice* of a *Witness* is condemn'd, and the *greatest Man* that offends afraid to come before him.

4. By *Wealth*. It is an ill-natur'd sort of Doctrine to preach, and will not hold at *Westminster*, that the *Poor* have a good *Title* to some of the rich man's Money: But it would be an unlucky *Disappointment* hereafter, if instead of asking how many *Lordships* you left your Heir, How many *Daughters* you married to great Fortunes, How many *Livery-men* you kept &c. God should demand, How many poor *Widows* have you sav'd from *starving*? How many *Labourers* you have set to work and paid *honestly*: how many *dread'd* Families you have reliev'd; what you did give to a *Brief* for a Fire, Church, or Hospital, &c. Read *Barrow* of *Charity*. The practice of these Rules will help qualifie a Life of Action such as yours must be, and mine hath been:

But now I bid adieu to all *publick Affairs*: this Nation will never want a breed of men to manage its *Concerns*.

'As for the next thing, *The King's* being
under the necessity of a Parliament.

I know no necessity can be upon the King to call a Parliament but a Foreign War and want of Money: As for a War, 'tis not likely (unless by the *Moors* upon *Tangier*) we have attempted to play the King at *France*, but they two will hardly meddle with one another; we have endeavoured to make *Spain* break with us, but they are poor, the *Dutch* are cunning, so that his Majesty is secure in that point, As for want of Money, it is said and believed that the King is now made a good Husband, and hath money in the Chequer: if so, it will bring down the price of Membership: We had been better to have given him a million of money than to have suffer'd him ever to come to *Think* and grow cunning; for, if I ken him aright he hath Parts enough to govern a bigger Nation than this, if he can once endure the penance of *Business* and leave off to be afraid of meeting us at *Westminster*. And it is probable he never will be so again, since the Success of that Venture of Contempt upon us, in the amazing precipitated dissolution at *Oxford*: from which
time

time I will be bold to date the sinking of
Parliamentary Grandeur.

I guess who it was within one man or two who for interest & security thought it necessary that things should be put to some *issue* at *Oxford*, the City being embittered by the removal of us, and things carried so high [as to force the King either to shew Fear and yield to *terms*; or Fury, and so act a severe part upon some Members, and by that give occasion to a Tumult in the City, which then certainly was design'd.

Whereas you question the King's *Interest in the Countrey*, let me tell you, I perceive the Countrey cools apace, and he who deals with the Vulgar must do his business quickly, for seven hours sleep will make a Clown *forget* his design. It hath been no small advantage to the King that his Adversaries still act with more *noise* and *tumult* than he: and though noise and tumult does wonders while it continues, yet when it once sinks and grows calm, it is far more difficult to be usefull again. I take the Vulgar to be like a *Race horse*, when he is upon speed it is a mighty pace, but if in the course he be checked and comes to *trot*, it is very hard to make him gallop again.

*If a Parliament must be summon'd,
yet why at Oxford? Idle, Ill bread,
Ignorant, Debauch'd, Popish Oxford?*

You will wonder how I should come to be an Advocate for *Oxford*, who have rail'd at it for above forty years together, and perhaps upon better grounds than most men do.

I was entred there when the first great difficulties arose betwixt the old King and Parliament, and as much care was taken as was usual in the choice of a Tutor: But as I came to understand there was a certain Master of Arts who was to be the next Tutor of course, and so the next Gentleman who entred was to be recommended to him in his turn, it happened I was the man, who came with tolerable Parts and Learning at the rate of a Gentleman; I had a great reverence for the Person that was to be my Guide, and a strong opinion to be made very wise.

It happened that my Tutor was a great Philosopher, which made me proud to hear of, expecting in some short time to be so too: He began at first gloriously with me, to magnifie the advantages of a good Education: How the greatest Con-
ditions

ditions of *Honour* and *Trust* were supplied from the *University*: What a disgrace it was to the Nation, and what an injury to Government of Church and State, that when other Countries, *France, Poland, Scotland, &c.* are studious to discipline their Nobility and Gentry into *good Manners, Politicks and Religion*, here eldest Sons are generally condemned to *Hawks and Hounds*, and Wisdom left the *Patrimony* of younger Brothers onely, and *Poor mens Sons*; That the mutual lustre of a Diamond beset with Gold was a mean *Comparison* to Wisdom in the breast of such a man as I. This ravished my rustick modesty, and made me proud with the thoughts of what *I* should hereafter be. *I* out-waked the Bell, and scorned to be called to my *Duty*. *I* attended every motion of his Eye for a *Summons* to *Philosophy*, and thought every minute an hour till *I* was entred into that course of study, which was to make me and all my Relations happy. But alas! the fame of his Parts and Learning had gained him *Acquaintance* whose company was dearer than mine; so that a *Lecture* now and then was a great *Condescension* (and *I* most days in the week, when others were carefully looked after, left naked to infinite tempta-

temptations of doing nothing, or worse; but God's *Grace*, the good *Example* of my Parents and a *natural* Love of *Vertue*, secured me so far as to leave *Oxford* (the troubles coming on) though not much more learned, yet not much worse than I came thither: I must in justice say in favour of the *University* in general, that the growing *disturbances* in Church and State, and some *Disputes* in the *University*, may well be supposed an unhappy occasion of slackening the *Discipline* there at that time.

But this infinite *Disappointment* did so afflict me, that when I came to have Children, I did almost swear them in their Childhood never to be friends with *Oxford*. This peevishness of mine was much increased by a Chaplain of my Sister's, who was made a Fellow of a College in the late times, and turned out upon the Restoration of the King. He sought occasions continually to rail at the *University* for *Ignorance*, *Debauchery* and *Irreligion*, insomuch that I sent my eldest Son abroad, to try what improvement might be gained by travelling; at least to divert. I would willingly have sent him to the *Inns of Court* but that I had observed for these last twenty years how the
Gaiety

Gaiety and Frolick of the Court, and the great admiration of Wit, had soltned the Souls of many excellent Persons into an aversion from Industry; who made themselves no otherwise considerable than for assisting at a Ball, and instead of adding Wealth and Honour to a Family by advancement through the Law, impaired both; and which is most deplorable of all, at length came off poisoned with such a licentioulness of Manners, shameless Atheism, and heathenish promiscuous use of Women, that either Gentlemen could not persuade their eldest Sons to (the *Confinement* of) Marriage; or scarce find Ladies of Fortune and Quality which dared to venture to have them for *Husbands*.

Nothing but such Reasons as these can justify my venturing my eldest Son so early into the wide world: And I must confess that when he returned from beyond Sea, I was pleased to see the ruff boyish humour *filed* a little, and shaped into much of a Man. I was infinitely delighted with the prospect of the Happiness I promised my self in the Conversation of an Heir who brought home the same *Innocence* of Inclinations he carried, and by *staring* about France and Italy, had furni-

furnished himself with a *Complaisance* very acceptable where ever he came.

But you must pardon two qualities he had contracted. 1. An humour of magnifying things abroad in comparison with his own Countrey. 2. A *stateliness* of behaviour, and contempt of mean Acquaintance. The last of these I did not much discourage, finding him Just and Charitable. For I have often seen young Gentlemen guarded from low and base Actions and Company by *generosity* of Spirit. And how many men do you and I know, loose enough (God help them) from the Bigotry of Conscience, and yet upon the bare Religion of Honour, rather than disgrace a worthy Family, misbecome a Character, or saile the opinion of the World. do as much scorn a base Action, will be as true to their Word, when they might gain by Lying; as far from cheating a Widow, Minister, or Orphan, who cannot contend, or do any ungenteele thing, as that man who thinks the world to come worth twenty of these.

But (Nephew) you are Rich and Great, and therefore I must have a care you do not mistake me, when I say I would have my eldest Son a little *Stately*: I do not mean any degree of that gross imperious Pride

Pride which God and Men *bates*: That first-born Monster of *Selfishness*, and ill-natur'd Complexion of the *Devil*; Poison'd and puff'd up with *Envy* of what Equals and Betters enjoy; which makes a man think all the World made for his *single Lust and Pleasure*: *Overlook* Mankind, *Rebell* against Superiours, *Malignant* to Equals, *Tyrant* to inferiours *Merciless* to the Offencour, *Cruel* to the Needy and *False* to the Hireling: Kind only to *Sycophants*, and Friend to *None*; Walk, Spread and Swell like the mighty builder of *Babylon* when he was turning *Brute*.

And not only the *Vileness* of the Sin makes the Proud Man as sure to be hated in this World as he is to be Damn'd in the next; but the Proud Man is a greater *Fool* than I beleive he thinks *himself*: For he loseth what he mainly aims at, instead of being Honour'd and Esteem'd, he makes himself the most *Contemptible* thing alive. For he is discovered by all his Words, Actions and Desires, even when he *counterfeits* Humility and Obligingness: oh how 'tis *overdone*, strain'd and formal. It was always thought a great measure of Folly to be *able* to be Flattered, and of all men living if you meet with a Proud Man, you have him at your *mercy*; It is but

but to magnifie his *Ancient* Family, tho' perhaps his Great Grandfather could not Write and Read; The Splendour of his *Living*, when perhaps the hired Livery-men dare not drink once in a month in his *House*: His *Wit*, when perhaps it is most shewn by holding his tongue, &c. do but all this and keep your *Countenance*, ask what you will he never denies the man that understands Worth. And you must be sure also to tune your *cringing* Muscles by a French Fiddle, *Sbruggs* and make your honour punctually, you may lead the great Thing to and fro as if he had a *Ring* in his *Note*.

But to come to my *Son* again. It quickly appeared how *sad* is the condition of a Gentleman without *Learning*. For wanting some ingenuous *Diversion* to fill the *deal* of void time young Gentlemen have in the *Countrey*, and being ashamed to be still obliged to *Silence* in all discourses of Learning and State, for want of more Knowledge; he fell into such an *immoderate* love of Sports that he was never well but when he was managing or talking of his *Dogs*: and in a little time became fit company for *nothing* else: Debauched, and wholly useless to King & Country, and his *Family*, and if I had not been alive to

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to secure the Estate, he prov'd as likely to have made a Gentleman of his Steward as any Man in *England*.

I know I am blam'd (but my Wife must bear her share) for breeding him up at a *mean School*: For she pretending the danger in *great Schools* of growing a Man too soon, and learning ill Tricks (but *in Truth*, because this place was *near*, and she could see him, and hear from him *often*) would hear of no other Master.

And really the Countrey Gentlemen are somewhat hardly dealt withal *in this point*: For sometimes very mean Persons are licensed to ruine our Children, to the great Prejudice of Church and State; a School-master being the best or worst Subject in the Nation: not but that we have now as many worthy School-masters as ever; but one Ignorant one doth mischief enough.

The Parliament hath used all the Prudent Caution imaginable, by referring that Affair to the Inspection of the *Ordinary*: It cannot be objected, that we do not give *encouragement* enough to maintain fit Persons; for I am bold to say, no Gentleman is so *weak*, as not *Plentifully* to gratifie that Person, who is to contribute to the Prosperity of a whole *Family*, by spending

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ding all his Thoughts, Pains, and Time in studying the *various* Tempers and Inclinations of Youth as he must do, if he will be *just* to our Expectations.

But very Mean was that Person to whom I sent my Son, upon my Wife's *Importunity*.

And perhaps, hereafter you may find it a very hard matter, not to be guided by a *Wife* in the *breeding* your Children. For that Fondness, which is a *just debt* from all to a *Wife*, and is in some by Nature excessive, if she be cunning enough to humor it well with a few Tears or a pretended Fit, will melt your sweet Disposition. Mistake me not, I speak this only by way of *Caution*, that when you Marry and grow fond, you may manage your *worionsness* more warily than I have done, for your own Credit, and the good of your Children.

I do not speak this to *discourage Marriage*. For I will sincerely aver, that where the choice of *Quality*, *Temper*, and *Fortune*, is tolerably Prudent, there is a great deal more Happiness than in a discontented, loose, unsatisfied *single Life*, unless to those Persons whose Callings oblige them to a continual *Thoughtfulness* and moderation of *Diet*.

I can;

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I cannot but speak upon this Subject with a great Concern; For, I believe, if I had Married my Son immediately after his return from *Travel*, while he was a *stranger* to bad Company, and the Vices in *fashion*, I might have prevented his Extravagances, and fixed the *Mercury*. But afterwards, too late, when I had provided an agreeable Match, his Comrades had instilled into him such an *Aversion*, and taught him to rail at Matrimony in the Language of the *Stews*, that the *design* of Happiness to my Family, was utterly defeated: And once, I remember, full of Grief, upon that Account, I was visited by a Friend, who condole'd the mischief of such *Evil Principles*, and the sinful Consequences of them. And, the better to relieve the Burthen I was oppress'd with, and prate some of my *Thoughtfulness* away; I ask'd him, what he conceived were the Occasions of the present great Contempt of *Matrimony*. He smiled, and told me, that he had no great skill in the business of *Matrimony*, but the Contempt of it, he thought, arose,

1. From the Influence the Devil hath upon the wild Libertinism of Nature, for want of the fear of God, *Gen. 20. 11.* and our cross-grain'd Appetite, still to the *Forbidden Fruit*.

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2. The frequency of leud Examples, which have baffled the *Courage* of Ecclesiastical Censure.

3. The popular notion of Matrimony being a slavish *confinement*: It is voluntary, and therefore the less to be complain'd of, and sometimes it proves better to have business to do than to be *Idle*; An Huntsman, no doubt, if he should see a Shop-Keeper walking all the day long in a little Room, would think it a *damnable Confinement*, and the other Man makes it his *Happiness*.

4. The Women Govern: The Wiser they: But I fantasie that the Women never govern where the Man hath *Wis* enough to do it himself; and I hope you would not have Government *dye*?

5. False notions of the Instances and *Allowances* in the Old Testament.

6. Some peevish Expressions against Marriage, in the good Old Primitive *Fathers*, not to say any thing of *Modern Writers*.

7. The barbarous *forcing* Matches upon Children, without their own Consent; and sad consequences of that.

8. The everlasting Din of *Mother-in-law*.

9. The hard usage of the first Brood, if they Marry again.

10. The

10. The Rallery of ſuch who either voluntarily *undertake* Coelibacy, or whoſe Condition of Life obligeth them to it.

11. The eaſie Cure of the *French Complement*; otherwiſe the ſenſe of Honour, and care of Health would make many a Gentleman like his *Own Lodging*.

There are many other Reaſons of the contempt of *Matrimony*, which you may find in the *Lady's Calling*, and in another Waggish Book, which I dare not name for fear of diſpleaſing an excellent Miſtreſs I have in the Wor'd, and becauſe, I hope, he wrongs *new Married Ladies*. Theſe, Nephew, we both agreed, were the common Occaſions of that Contempt, under which Matrimony now labours, to the great inconvenience of the Nation by *Immortality*, to Families for want of *Heirs*, and good young Ladies for want of *Huſbands*.

This I thought fit to Write to you; for whom we have provided an admirable Match, a Lady of all the good Qualities I would deſire, if I were of your Age. She is very Beautiful, and not *Proud*; She is Well ſhap'd, and not *Stiff*; She is Witty, and not *Impertinent*; She is Familiar, but not *Fond*; Good-natur'd, but not *Eaſie*; Rich, but not *Impertious*; Young,

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but not *Foolish*; Religious, but not *Fantastical*: She wants but one good Character more, that is, being *Your Wife*. And, I hope, we shall not find you so difficult to the wishes of your best Friends, as my ungovernable Son, my incurable Son hath prov'd, utterly undone for want of *Education*.

But (God be thanked) a better Instruction fell to your share : And though I was against your going to *Oxford*, yet the little Time you spent there, was to so good purpose, that I am sorry for the Occasion of your not continuing longer, (which, I perceive, you will never forgive the University.) But now it may be hoped, that you are of Age to consider, that *Conscience* and *Care* could not but oblige the Head of your House and Tutor, to send home the first Alarm of Danger, when a Person of so great Hopes and Fortune, out of Youth and Goodness of Disposition, was like to become a Prey. Sure I am, the sense of Vertue and Religion, and industrious Inclinations you brought thence, deserves Thanks, which my Son wanted Thanks to a foolish Father and Mother.

Well, whether I or my Wife were most Guilty, it is now only matter of *Repentance*.

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tance; But our School-Master (as appeared) by reason of Ignorance, was never able to proceed to a *Degree* in the University, and set up his Staff for a Livelihood, which fell toward a Country-School. He riggs himself out with a new Suit, broad Hat, and Silver headed Staff, and being secure from all Censure in point of Learning, his business with us was only to counterfeit a *wise* and a *good man*, the first he gained the esteem of by an affected Gravity, and a wary Silence in Company; the second he was secure of in our Country, by acting an extraordinary *Preciseness* and disgusting the imposed use of Ceremonies, confounding the Order of Bishop and Presbyter, magnifying the Advantages of a Common-wealth, railing at the Bishops Courts, and pitying the Hardships of taking Oaths, and being forced to Church. And having Wit enough to *cringe* to every Person, and comply with his Betters in all Discourse without the least *Contradiction*, he gain'd the Character of an *humble* and *meek* Man. So that now Employment quickly came on, and happy was the Gentleman who could welcome this great *Gamaliel* with the first tender of his Respect, that is, the Sacrifice of an *Eldest Son*.

Be-

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Being settled in his Dominion, lest the forementioned humility and want of Learning (which Children are apt to smell out) should end in Contempt. He puts on a great self-conceit, ruffles amongst the trembling Boys with a *Fantastical Imperiousness*, and procures the name of a strict and careful Man by a partial Cruelty to poor Mens Children, for he knew Mothers had somewhat as sovereign as Crabs-Eyes to sweeten the *Choler*, lest the dearly beloved Eldest Son should come to a mischance.

For a long time I stood by and look'd on, but my Wife did so *ha'e* and *pu'l* me to send my Child to so *near* a School, that I saw no hopes of Peace, till I complied; I had the Flattery of several Years, of the Dutifulness and Proficiency of my Son, which my Wife never doubted of; seeing her Son kept sweet, neat in Cloaths, and Sheepish (which she call'd *Good-Manners*.) This Sheepishness, or over Bashfulness of his, I was troubled at, and endeavoured to mend, because of an Accident which I knew had befallen a young Gentleman my Neighbour: He was a genteel Youth, very fine in Parts and Disposition; his *Mother* was sensible of this, and fond enough; and so jealous of every
Action,

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Action, imperious and rigid to an hair's breadth of Duty, loud and noisy at every small miscarriage, (and sometimes at none.) This made the neat Youth dread the place where-ever his Mother was: *immeritously* perform every Duty for fear of being chidden, and at last so far dispirited, that when he grew up, and for Age and Knowledge was thought fit to be courted by the best sort of Acquaintance, he was quite over-grown with that *Curb* of just and publick Actions call'd *Infirmittas frontis*; he would behave himself so diffidently, that sense and words would fail him; and if his Mother came into the Room he was presently struck dumb.

Another Youth (exactly such) I knew whose Schoolmaster was rough and hasty, so that whenever he came into the School the gentle Boy trembled, his heart constantly aked for fear, and at last contracted such an incurable Hectick as destroyed him.

These two Instances give me an unavoidable occasion of recommending the Practice of the School-master I was bred up under; He was a plain man, skill'd in his Profession, industrious and undesigning. His way was this; First to sift the Temper of every Youth; if he

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found a Boy *ruggish and untractable*, quickly to ease himself of the uncomfortable duty of Severity: But if they were tractable and easie, what-ever were their Parts or Learning, to make the best of both, encourage the Children with *Civility* and *Kindness*: He knew there was a *Generosity* in Gentlemen, and that what Imperiousness could not do, Courtesie might, and out of *Gratitude*, and a sense of *Love* and *Care*, he found better success than if he had affrighted them into Duty.

Well, when my Boy grew toward a Man, I took him away, and upon Examination, I found that he had sent me home nothing but the very shell of a Gentleman, spruce indeed in Habit, handsome and well natur'd, but infinitely void of all Knowledge, either of Words or Things. It is true, I got him turn'd out; but in the mean time, my hopes were lost, so that it became no small Concern of mine to take better Care for the *second Son*, who had smarted for a better share of Learning somewhat than his Brother, at a *greater School*. Him therefore I was resolv'd not to *condemn* (as Gentlemen phrase it) but to prefer to a *Profession*. But what Course to take, I was at a loss. *Cambridge* was so far off, I could not have

have an Eye upon him, Oxford I was angry with.

There was in the Neighbour-hood an old grave Learned Divine (a rigid Church-man) and therefore thought me not Zealous enough: but yet the great Integrity and Simplicity of this Life, and the Inoffensiveness of a free converse in matters of Indifferency, was Reason enough to me of standing by his *Judgment* in this great *Confusion* of mine own Thoughts.

I desired his advice in the choice of a Profession, for I thought the Gentry and Nobility of this Nation, the most *mistaken* Men alive.

First, for breeding the Elder and Younger Sons at one *common* Idle rate, as if both were to Inherit equally, so that afterwards when they grow Men, and a Distinction must of necessity be made, it always breeds ill Blood, and sometimes proves dangerous.

Secondly, For thinking it somewhat *beneath* Persons of Quality to gain a Livelihood by the industry of a Profession, such as a Child's inclination points to.

Physick we both did own to be in the speculation very *pleasant*, and in the Practice *gainful*; but forasmuch as Eminency in that Study requires a more than ordinary

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nary Knowledge in many sorts of Learning, and is so full of Care and Hardship, we left that to such who were furnished with more Learning, and invited by a strong natural Propensity thereunto.

Civil Law, was then proposed as a genteel sort of Study, but when I considered into how few hands the Gains of that Profession falls, and how few Offices of Preferment there are; I laid aside all thoughts of that Learning, though most *Honourable* of any next to Divinity.

My Neighbour spake well and largely of Divinity; and such was the *honesty* and clearness of his Humour, that he frankly told me, that, 'not favouring Episcopacy much, would hardly encourage a Son to be a Divine: I was not angry with his *undesigned* plainness, but grievously afflicted not to be more truly known to him; and with some kind of trouble in Spirit, I made him my Confessor. I told him,

That it did please *God*, out of a Sense of human Infirmary, I was naturally of a disposition prone to great *Pity* and *Compassion* to such as were Poor, most of all to such as I saw Honest in their Morals, and, as I thought, sincere in Religion. And that once (out of *Curiosity*) I went to a notorious Meeting, upon the fame of an
extraor-

extraordinary gifted Preacher. I would, I confess, willingly, being a Member of that Parliament (which made the Act of Uniformity) have *contracted* my self, and not have been known to appear so much in opposition to it, but that could not be; and yet I was resolved to see what matter of *moment* there was, to encourage my favouring of Dissenters, being Born of Parents, who paid dear for their Loyalty in the late times.

When the Meeters had given me the *invidious* unacceptable deference of Place, up springs a Man with a briskness of Look, fit to have domineer'd in the best Auditory in *England*. He throws his gaping Eyes about upon the numerous throng. He had no sooner named his Text, but about the Leaves and the blew Strings of the *Dutch Bible* flew, happy was the man who spit upon his Thumb, and first found the Chapter.

He began (I suppose upon a *mistake* of his Auditory) with Address, Language, Rhetorick, and thought as if he had been an Angel; and I never in all my Life time prepared my self so much for attention; no not in the House of Commons: But he *Correcting* himself, descended to such a lamentable meanness of Looks, *W*, and Thoughts, a plainly affected Wink,
E Shrugg

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Shrugg and Whine, that I was altogether as much Ashamed to be a Witness of what the Women sigh'd at and admir'd: And coming home to my Lodging, sent to speak one Word with the Preacher, who enquiring what I was; and understanding me a *Member* of Parliament, shifted his Lodgings.

This afterwards, I complained of in the House of Commons, freely confessing my Curiosity, and excusing the same by the Design I had in it. But I perceived that some of the most clamorous Members, against Conventicles, laughed at the Story, and found out business of another kind to stop any reflection upon the Circumstances I related, from which time I began to be *jealous* of Conventicles, which before I *pittied*.

I went on, and told him farther, that I thought, if at the *Restoration*, some things had been left out of the Liturgy; and others added, it might perhaps have bated many *exoeptions* which are now made, but never in my Life thought an Alteration of it *afterwards* safe for the Kingdom.

That I go to Church with as much *Affection* as any Man breathing, admire the *simple, full*, and *significant* style of the Liturgy, and the distinction of short Collects

lects as an ease to *tyred* Devotion; Pictures in Churches and frequent bowings I never was fond of, but as a Gentleman of breeding, where-ever I saw others bow, I did so too, thinking singularity *stiff* and *ungenteel*.

And as for change of the *Monarchy* into a Common-wealth, I scarce ever heard, I am sure never endured, any Discourse tending that way. Alas! I remember the Protectorship of a fortunate Officer, and the Tyranny of *Major-Generals*: and were not I fit to be begged for a Madman or a Fool, if I should encourage a Tumult wherein 'tis Cross and Pile but some Varlet or other whom I have laid by the *Heels* for tearing Hedges, shall swagger at the head of twenty men worse than he, rob my Study, fire my House, ravish my Children, and cut my Throat.

Let the faults of Governours (said I) and Government be what they will, it is much safer to bear these faults than to venture a *Change*: which I confess many an innocent undesigning man may contribute to *accidentally*, but on purpose and studiously, none but such as either disgorged King and Church Lands at the Restoration, or such as sail'd in expectation of great Places, or were dispossessed

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from them, or such whose Vices have consumed a large Patrimony, and disgraced an ancient Family, shall attempt a *Reparation* from King or Church: all which I and my Ancestours have ever abhorred; and now said I, Sir, with the great freedom you began, pray tell me what I am sick of, that the best Churchmen should bid such a man as I stand off, and cry *unclean, unclean*.

Upon this the honest man replied, that I was a better Church of *England* man than himself: And yet notwithstanding all this I was resolved against making my Son a *Divine*, though for reasons not to the discredit but to the *honour* of the Church.

I look on it (said I) as an incomparable advantage of that Profession to have for its single especial *Calling* what is the concern of all mankind, namely, the study of the knowledge of our duty toward God and Man: from which all other *Professions*, some more, some less, afford great Avocations and incredible *Hindrances*. Nay, if *temporal* advantages were a man's design, a Child could not be placed in more probable circumstances (having Friends to lend a helping hand) of an early plentiful fortune than holy Orders.

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ders. And having mentioned the Temporal Advantages of the Clergy, I cannot forbear on this occasion giving you, Nephew, my advice concerning the disposal of your great Living of C. which I am told is likely to be void by the death of the Doctor who is now past all hopes of Recovery. You must expect infinite *solicitations* when so great a preferment falls; and if you have any value for one who resolves to spend all his wisdom upon you; let me beg you to act like an English Gentleman: it is reported that Master H. your Bailiff hath a Kinsman very fit to be recommended: Others say that your Mother's Nurse's Daughter knows a man very deserving; and some report that his Grace the D. of——intends to oblige you by giving you this fair occasion of owning the favour of his Grace's condescension to be acquainted with you, by making his Friend Rectour of 500*li.* a year. Come, come, act like a man who understand and deserves the true name of *Patron*, that is wisely dispose the Living, and then *Protect* the Minister in his Rights and Privileges, neither *wrong* him your self, nor suffer other to doe it: Do not hamper him and call him ungratefull fellow if he refuse to compound

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for *twenty per Cent.* Perhaps while you are warm with Pride and Prosperity, Repentance may look Cowardly, and Restitution Ungenteel. Acts of Injustice may *go down easily*, but they will *rattle* in your Throat when you come to Die. You are secure from my Begging, for my Son shall not be a Divine; For in Truth, the *Knowledge* real or Pretended of Scripture and Divinity which the Wise sort of all Professions now *pretend* to, and the great *Controversies* and variety of Opinions which of late have been set on foot; Make it absolutely necessary, for a Divine to be furnished with deeper Learning than ordinary, and the want of *strictness* in the Education of a Son of a great Family; will render the *Confinement* in that Severe Profession irksom to such a Youth as mine, and without which he can never *adorn* his Function.

At last, I *plainly* owned, that the Common Law was my design, having observed, that critical Learning was not required, and I desired my Neighbour's Opinion and Direction hereunto. He did *Confess*,

That he thought it a Study so *Laudable*, that he would willingly have spent some time in it himself, but that the loss of so much

much time must needs have intrench'd upon his proper *Calling*.

He look'd upon each great Lawyer capable of signal Service to the *State*, and infinite Acts of *Charity* to private Persons; and that it must be impossible twenty Years hence, for a good Lawyer to want *Preferment*. But he offered *many things* to be considered before the Law was to be attempted.

1. Whether my Son had *Strength* of Constitution, to undergo the Drudgery of six or seven Years close Study.

2. Whether living in an University as a *Gentleman* at large, without close confinement, would not habituate him to *Laziness*, greater than that Study is consistent with.

3. Great care must be taken, to give him sound Notions of Justice and Charity. Because, though neither the Law nor any other Profession brings any necessity on a Man, or irresistible Temptations to be injurious, yet in all Professions there are some, and in the Law, from the shew of Parts, being able to carry a doubtful Cause: And I verily believe (said he) that many a good Man at the hour of Death, doth repent of having served the interest of an ill Suit, notwithstanding the

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the excuse of being obliged by the *Calling* to speak, having received his Fee. After all this, if I did stand it out in favour of the Law, then Logick, for a year or two in some University would be usefull, because frequent formal disputation makes a Youth more *attentive* to a Discourse, and more quickly apprehensive of a false or weak Reasoning.

And when I Objected my Prejudice against *Oxford*, from my own experience formerly, and from the Suggestions of my Sister's Chaplain, just before and after the King came in: the first, he could not answer for, the latter, he confessed in part was true, at the time it points out.

For of all places, the University being *fast* to the Monarchy, suffering most, and being most weary of the Usurpation, when *Oliver* was Dead, and *Richard* Dis-mounted, they saw through a maze of Changes, that in little time the Nation would be fond of that Government, which twenty years before they hated. The hopes of this made the Scholars talk aloud, drink Healths, and Curse *Meroz* in the very Streets: Insomuch that when the King came in, nay, when the King was but *Voted* in, they were not onely like them that Dream, but like them who
are

are out of their Wits, Mad, stark staring Mad; to Study was *Fanaticism*, to be Moderate was down-right *Rebellion*, and thus it continued for a Twelve-Month, and thus it would have continued till this time, if it had not pleased God to raise up some Vice-Chancellors, who stemmed the Torrent which carried so much filth with it, and in defiance of the Loyal Zeal of the *Learned*, the Drunken Zeal of *Dunces*, and the great Amazement of *Young Gentlemen*, who really knew not what they would have, but yet made the greatest noise, reduced the University to that temperament, that a Man might Study and not be thought a *Dunces*; might be Sober, and yet a *Conformist*; a Scholar, and yet a *Church of England Man*; and from that time the University became Sober, Modest, and Studious, as perhaps any University in *Europe*.

And, if after all this, I thought well of an University, he advised me not to avoid this or that House, because a Vicious Debauch'd Person came thence, not to be fond of an House because I my self was of it, or because the Head thereof was a Fam'd Man: These, said he, many times prove very fallacious Measures: The only sure Method to proceed by was the known

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known *Integrity* and *Prudence* of a *Tutor*; who would improve him if he were regular, if not, would certainly tell me it: Such an one he told me he knew, and would write unto.

Now, full of *Instruction*, I was not long in getting on Horse-back, but an *unhappy accident* at *Oxford* had almost spoil'd all: For at ten of the Clock, in the Inn, there was such a Roaring and Singing that my Hair stood an end, and my former *Prejudices* were so heightned, that I resolved to lose the Journey, and carry-back my Son again, presuming, that no noise in *Oxford* could be made but *Scholars* must do it: But the *Proctour* coming thither, and sending two young *pert Townsmen* to the Prison for the Riot, relieved my fears; and quickly came to my Chamber, and perceiving my Boy designed for a Gown, told me that it was for the preservation of such *fine Youths* as he, that the *Proctours* made so bold with *Gentlemens Lodgings*. He was a Man of Presence and suitable Address, and upon my request sat down; I told him I was glad to see *Authority discountenance* the publick Houses, because it is an incredible *scandal* the University labours under, from the account that *Countrey Gentlemen* (who come

come and Lodge in *Oxford*) give of Ranting in Inns and Taverns, as if there was no sleeping in that Town for Scholars: He civilly reply'd, that things might be better, but he thanked God they were no worse; that Scholars did often bear the blame of *Country Gentlemen* and the *Townsmens* guilt, and that absolutely to keep Young Men from publick Houses was impossible, but by *Parents* injunction to their Children, by *Tutors* observing the Conversation of their Pupils, and every Head of an House commanding home in time all the *Junior* part at least of their Societies.

As for the *Prejudices* we suffer under in the Country, he said there were many reasons of that: The constant *Declamations* against us of those intruding Members, who were turned out again in 60, the *Hatred* all Enemies of King and Church shew against us for being presumed Parties, and the *Envy* the Gentry bear us upon a false supposition of our *Ease*, *Luxury*, and *Prosperity*: To which, we our selves (said he) do foolishly contribute by treating Friends in our Chambers, as splendidly as if we were worth *thousands*, when perhaps half a Fellowship would not pay for two such *Dinners*, as are made upon a slight

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flight occasion. And of all Men Living, the *Gentry* ought not to be against us, or envy our *moderate* Fortunes, whose whole Employment is taking up in serving them, by *Breeding* their Sons here, and *Serving* their Cures hereafter. Perhaps it will be said the Sons of some of them Miscarry: It is great *Pity* any one should; but I am sure that Person ought to vindicate us, whose Son goes off *Vertuouſly Bred*: they do not know the *Care* is taken to secure their Children, and make them happy. I could willingly have heard him longer, but that he was to go his *Rounds*: It was pleasant to see how my Son trembled, to see the Proctour come in, without knocking at his Father's Chamber-door.

The next Morning, I carried my Neighbour's Letter to the *Tutor*, who express'd a just deference to the Hand, but did not seem *ſond* of the Employment. I thought to have found him mightily *Pleased* with the Opinion we had of his Conduct, and the Credit of having a Gentleman's Son under his Charge, and the Father with his Cap in Hand: Instead of all this, he Talked at a rate, as if the *Gentry* were *Obliged* to Tutours, more than Tutours to them. And when I asked him whether he thought me a Man who did not know
how

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how to be *grateful*? No, said he, (with somewhat of sharpness) I never met with a Gentleman backward in that in my life; and to tell you a great Truth, if I were of a *craving Temper*, I would not take half the care I do. For many Mothers (I would say Fathers too, were it not for shame) are so Wise as to think that Man much more accomplished for a Tutor, who can Cringe solemnly, Tattle in their way, lead them handsomely over a Gutter, and kiss their Hands with a good grace, than a Man of less *Fashion and Ceremony*; who instead of flattering Parents, and humouring the Son, sets carefully to work, and lets the Youth know what he comes up for. Though, in the mean time, I do not think *Clownishness* a Vertue, but plain *Dealing* was always thought so: And some Parents have not Wit enough to distinguish these Two, especially when they are a little Proudish: As for *Ingratitude* in Gentlemen, I never had any reason to complain; nay, I have often refused Presents, when I thought my Pains over-valued, though I believe (*generally*) an honest Tutor sells his Hours cheaper than the Fencer or Dancing-Master will. That which I value, is the great success and satisfaction I have had in the *towardness*

and proficiency of a great many Young Gentlemen, who, at this day, do the University *Credit*, and the places where they live *Good*, by their excellent Example: But, to be in earnest, the *Care* is Infinite, and the Fear they should Miscarry is very *Afflicting*: And yet, after all this, if the Divine you came from, told you, That he thought I would undertake your Son for his sake, then I must do it; and your Son shall know, before your own Face, what he must *trust* to. I do not see any lines of *Disobedience* in his Countenance. But I must desire you to lay your *Commands* upon him.

I. That he observe the Duties of the House, for Prayers, Exercise, &c. as if he were the Son of a *Beggar*: for when a young Boy is plumed up with a *new Suit*, he is apt to fancy himself a fine Thing: Because he hath a penny Commors more than the rest, therefore he ought to be abated a penny-worth of Duty, Learning, and Wisdom. Whereas the Gentlemen in the University ought to do *more Exercise* than others, for they stay but little Time there, and ought to be accomplish'd in *haste*, because their Quality, and the National Concern make them Men *apace*. And truly, if Men may be heard in their
own

own Cause, the Gentry are too severe in condemning the Universities for not sending home their Sons furnish'd with *Ethicks, Politicks, Rhetorick, History*, the necessary Learning of a Gentleman, *Logick* and *Philosophy*, &c. and other *useful Parts*; when they send up their Sons for Two, perhaps Three Years only; and suffer them to trifle away half that time too: It is an ungrateful task to the Tutor always to be *Chiding*, the Father must command *greater Strictness*; otherwise, when the Young Man, who hath been long in *Disobedience*, and here finds his Shackles knocked off, and the Gate wide open, he will *Ramble* everlastingly, and make it work more than enough for us to keep him Sober: whereas, if they will take care that he be furnish'd *early* at School with *Latin*, come up hither young and *pliable*, stay here and study hard for *Five Years*, then if he prove not able to do the King and his Country Service, I am content it should be *our Fault*.

2. That he writes no Letter to come home for the first *whole Year*. It is a common, and a very great inconvenience, that soon after a young Gentleman is settled, and but *beginning to begin* to Study; we have a tedious ill-spell'd Letter from a

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dear Sister, who languishes and longs to see him as much, almost, as she doth for a Husband: and this, together with rising to Prayers at Six a Clock in the Morning, softens the lazy Youth into a fond desire of seeing them too: Then all on the sudden up *Posts* the Livery-Man, and the led Horse, enquires for the Colledge where the young *Squire* lives, finds my young Master with his Boots and Spurs on *before-band*, quarrelling with the Man for not coming sooner. The next news of him is at home, within a day or two he is Invited to a *Hunting Match*, and the Sickly Youth, who was scarce able to rise to Prayers, can now rise at Four of the Clock to a Fox-chase, then must he be treated at an Ale-House, with a Rump of Beef, Seven Miles from home, hear an Uncle, Cousin, or Neighbour Rant and Swear; and after such a sort of *Education* for six or eight Weeks, full of Tears and Melancholy, the sad Soul returns to *Oxford*: his Brains have been so *shogged*, he cannot think in a Fortnight: And after all this, if the young man prove Debauch'd, the University must be blam'd. And, Sir, if you can bear a Truth, I hope you are not concerned in; the first Question the Tutor should ask, is, in what kind of *Family* and

and in *what manner* the Child hath been bred up before he comes to us. For, where Parents give good Examples themselves, and keep good Order in a Family, the *University Business* is half done to our hands: But if he shall come out of a *Sty* or a *Den*, see his own Father carried up three times a Week to Bed; hear nothing but Oaths and ill Language from Servants, &c. it must needs Vitiare the Virgin Soul; he comes up Diseased, and it will require very skilful Application to correct an Error in that first Concoction.

3. That he frequent not *Publick Places*, such as are Bowling-Green, Racket-Court, &c. for, beside the danger of firing his Blood by a *Fever*, heightning Passion into *Cursing* and *Swearing*, he must unavoidably grow acquainted with *Pro-miscuous* Company, whether they are, or are not *Vernons*. Nay, were his new Acquaintance all very good, and of the strictest House, the certainty of making him Idle, by receiving and paying *Treats* and *Visits* is dangerous. I have seen two sorts of Liquor, each of them cold when they were singly touched, but when they were put together, they flamed with such a degree of Heat as melted the Glass they were in. Besides this, all young Gentle-

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men are not sent to the University with the *same design* with your Son; I know a very Honest, Lusty Countrey Gentleman of four or five Thousand a Year, who sent his Heir to the University, meerly for *Credit's* sake; and wisely bid him spend what he would (which the Youth dutifully Obeyed), required no more of his *Tutor* than to keep him from knocking his Head against a Sign-post, and dirting his silken Stockings at Nine of the Clock: do you think such a Man fit Company for your Son, whom you design to be Lord Keeper?

4. Be sure that he discharge all Dues *Quarterly*, and not learn to run into Debt, this will make him gain Credit and Buy Cheaper. Whatever he saves of your Allowance, let it be his own gain, perhaps that may teach him *Thrift*, and if I were fit to be your Tutor, I would advise you to *double* it: for Prodigality is a little more catching than Niggardliness with *Young Gentlemen*. I know a Person in the World who lived with as much Credit in Oxford as any Man, always Genteel in Habit, and where Entertainments were, becoming always Generous; and yet carried away with him a good Sum of Money, saved out of his Father's *Allowance*, and if he

he would give me leave, I would propose him as an *Example* to the Gentry of the University.

5. What ever Letters of *Complaints* he writes home, I desire you to send me a Copy : for ill-natur'd: untoward Boys, when they find Discipline sit hard upon them, they then will learn to Lye, Complain and Rail against the University, the Colledge, and the Tutor, and with a *whining* Letter, make the Mother, make the Father believe all that he can invent, when all this while his main design is to leave the University, and go home again to spanning Farthings.

6. I understand, by one of your Daughters, that you have brought him up a fine *Padd* to keep here for his Health's sake, now I will tell you the use of an Horse in *Oxford*, and then do as you think fit. The Horse must be kept at an *Ale-House* or an *Inn*, and he must have leave to go once *every day* to see him eat Oats, because the *Maister's Eye* makes him Fat: and it will not be *Genteel* to go often to an House and spend nothing; and then there may be some danger of the Horse growing *resty*, if he be not used often, so that you must give him leave to go to *Abingdon* once every Week to look out of the *Tavern*

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vern Window, and see the Maids sell Turnips: and in one Month or two come home with a surfeit of Poysoned Wine, and save any *farther charges* by dying: and then you will be troubled to send for your Horse again: This was the unhappiness of a delicate Youth, whose great misfortune it was to be worth Two Thousand a Year before he was *One and Twenty*.

7. That he go constantly to the *University Church* on Sundays.

Before I came to be a Tutor, curiosity and a natural share of Thoughtfulness made me observe the *Temper* of the Youth of the University, such as either *Necessity* or *Accident* had brought me acquainted with: and I found one too common humour, which from the beginning, I did Lament, foreseeing, even then, a very unhappy consequence of it. You should see young Gentlemen mighty forward to hasten to *St. Mary's*, and happy the Man who could get the foremost place in the *Gallery*: but if the Preacher, who came up, did not please, either with his *Look*, his *Voice*, his *Text*, or any *Whimsy* else, immediately a great bustling to get out; Neighbours of each side disturbed to make the Gentleman room: (who sometimes

times drags half a score along with him) especially if he had a *pointed Band*, and a *silk Suit*, and kept a *Brace of Geldings*; Well, when they had *Fought* their way out into the Streets, they were for *venturing* their Fortunes at another Church; but there the Minister was *practical, dull*, and *plain*, and being uncertain what to doe, it being not yet *Dinner* time, they resolved to stumble in at one holy Threshold more, and what with staring about on the Auditors, talking aloud of, and censuring the Preacher, they made a hard shift to hold out till the little greezy Bells began to Ring to Veal and Mutton, and then by the *modest admonition* of going out, put the Minister in mind of being Civil to the rest of the Hearers. Coming Home, they talk as big as Bull-Beef of each Man they Heard: Though if you ask the very Text, (Alas!) He Talked so low they could not remember that.

At last, I perceived that this *Ambulatory Roving* carelessness of Humour, begat an indifferency of going to *any Church* at all: And so prepared the young Gentry, when they should come to be let loose into the wide World, to be no great opposers of *Atheism*.

This

This was unhappily contributed to, by the Disputes concerning the *Sabbath*: Some contending for a very *Jewish* observation; Others, disproving it's *Morality*, both brought contempt upon that Day, and accidentally upon *Religion* it self: As did also the Levelling Churches with Stables, and making the *Inward Worship* of God, oppose the *Outward*

For whosoever knows the great *Laziness* and *Supidity* of the Vulgar, need not be told that Religion is kept up by the distinction of the *Lord's-day* from other days; and if the *Plough* were stopp'd, a long *Sermon* Preach'd, and a *Psalms* or two Sung, Religion, Name, and thing, would quickly be destroyed, and the Country Peoples *Hair* and *Nails* would grow as long as *Nebuchadnezzar's* in the fourth of *Daniel*.

Therefore, I pray Sir, command your Son to be true and just to the *Out-side* of Christian Religion, and leave the rest to God's *Grace* upon the use of means. Let him not harken to the Whispers of such as would insinuate distastful Notions of *Ceremonies* of Church-Government; for if he once grows *dissatisfied* in his Mind from the *Publick Worship*, then he will pick out under every Hedge, for a *new Religion*, and finding himself disappointed,

'tis odds but in a twelve Months time he may magnifie the *Leviathan*, and when he comes to that, if he doth not cut your Throat (provided he can doe it safely) for fear you disherit him, truly you are beholden to him.

8. Oblige him to frequency of *Writing* *Home* : For coming to the University is not like going beyond Sea, where some Persons learn to forget their *Relations*, and would absolutely Slight them, were it not for a Bill now and then. Letters to and fro are some kind of *Guard* upon a Youth : And it will not onely be an *honest* means of filling up some Idle time, but will make him better able to Write an handfom Letter which is no disparagment to a Gentleman, or to Write a good Hand, which few do. Beside all this, he who begins to contemn his *Relations*, to whom he owes all, will quickly reckon *Tutoring* a Relation not so considerable and regardable as at first he was told. And in a little time *Commands* will look like Tyranny and Usurpation; and then Tutor, Father, and Vice-Chancellour, will never be able to balance the World, the Flesh, and the Devil.

9. I would not have him grow in love with *Cards* and *Dice*. For though at first nothing

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nothing may seem more harmless than to cheat a tedious hour or two with the loss of a Trifle: Yet by degrees much Play will beget *Skill*, and Skill will beget *Emulation*, this will heighten Wagers: Frequent losses will encrease *Passion*: Frequent conquests will make him think himself a greater *Gamester* than really he is: And whenever he goes so far that *Passion* blinds what Skill he hath, or Opinion makes him bold of what Skill he hath not, then it will be time to send him up to *London*, to help maintain the Wits of the Town.

Among't whom, if he loseth, it's likely he is *Cheated*; if he wins, then he must Fight the Man he hath *Undone*: And so stake 2000. Pounds a Year against a Silver Sword: If you permit him to be fond of *Gaming* while he is young, and this doth not befall him, indeed it is none of his Father's fault.

10. As for your Allowance and moderate Pocket-Money, it must be at your *Discretion*: Onely I desire that it may go through my hands, at least the whole first year, till I can take some measures of his *Discretion*. I would not have him allowed too little, that he may live like a *Gentleman*; and I would not have him allowed too much, lest he should set up for nothing else.

11. That

11. That he grow intimate with none, but such as I shall recommend to his Acquaintance: Necessity, Good Manners, and the customary Respect which is usually paid Strangers, will command a friendly *Correspondency* with the Members of the same *College*. But it is of very ill Consequence, for an unexperient'd, easie-natur'd Person of Quality; (*the better natur'd, the sooner undone*) to make himself fond of every Man, who shall court a constant Familiarity, with all the Civility of Address and Friendship.

For, if he be a man of *great Acquaintance*, so must you. If he be *Idle*, then, by frequent Avocations, he will by degrees lessen the *Practice* of your Duty, and jest you out of the *Opinion* of it. Then *Prayers* shall be call'd Loss of Time; *Disputations*, School-play; and *Lectures*, Pedantry: Then the *Tutor's* Presence will become frightful, Advice uselefs, and Commands provoking.

12. You must leave him wholly to me, for the *Method* of his Study, and the *Books* he must read; and expect an Account from me, of his Abilities and Inclinations, in order to a Course of Life hereafter.

13. And now, last of All, I must ingenuously tell you *both*, That if he observes

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all these things, and doth it meerly out of a Fear of your Displeasure, and not out of a Sense of his Duty to *God*, as well as *Man*, (and secretly wish, that he had Liberty to be as wild as the worst;) it will be but a sort of *Eye service*, a forc'd Complement of good Nature, and never come to much.

But, if he be a *serious* and *thinking* Youth, Vertuously and Religiously inclin'd; if able to consider the Performance of his Duty, as a share of that Service *God* requires for the Talents He affords: Then he will study without *bidding*, and say his Prayers when no Man *sees*: And a Voice then from behind, shall bid him go on, and *prosper*; and all the Care and Kindness in the World I will promise you, shall be thought *too little*.

It was very Comical, to hear the *differing* Apprehensions I and the rest of the Company had of this Discourse. For the Women long'd to go, and see the *College*, and the *Tutor*. And when he was gone out of the Room, I ask'd, how they lik'd the Person, and his Converse? My *Boy* clung about his *Mother*, and cry'd to go Home again; And she had no more *Wit*, than to be of the same Mind: She thought him too weakly, to undergo so much Hardship,

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ship, as she fore-saw was to be expected. My *Daughters*, who (instead of *Catechism*; and *Lady's Calling*) had been us'd to read nothing but Speeches in *Romances*; and hearing nothing of *Love* and *Honour* in all the Talk, fell into down-right *scolding* at him; call'd him the *Meerest* Scholar: and if this were your *Oxford-Breeding*, they had rather he should go to *Constantinople* to learn Manners. But I, who was *older*, and understood the Language; call'd them all great Fools; and told them, That there was so much plain, *practicable Truth* in what he had said, that if every *Gentleman* would *effectually* take such a Course, it were impossible for one *Child* in Forty to miscarry.

But perceiving, by some Part of the *Discourse*, that our *Children* should be *earlier furnished* in the School with Learning, and so come *sooner* to the *University* than generally they do, before they are too much their own Men, and in sight of *One and Twenty*: In behalf of a *Young Noble man* of my near Acquaintance, whose Eldest Son was about *four or five Years of Age*, and who was very solicitous to manage his Education to all the best Advantages, I desir'd him to furnish me with some Instructions, serviceable to that Noble Family;

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mily, in the Prevention of such Inconveniencies, as I my self had run into.

He told me, That he thought a *Child* might, by *Twelve Years* of Age, be furnish'd with good Skill in *Latin*, and some in *Greek*; and then, after *Five Years* stay in the *University*, be very well prepar'd for all the Uses of *Travel*, according to the Methods and Directions in the Book of *Education*, and *Gentleman's-Calling*; which can never be read over too often by the *Gentry*. The most easie and common *Advice*, which every Man's Experience shews to be most absolutely necessary, he bade me practise, as follows.



General

*General Directions for the better
Education of a CHILD of Great
Quality.*

1: **C**ure the *Mother* of the Disease called *Fondness*, if you can; otherwise the *Child* will be bred so tenderly, as to be good for little. Every *Door* must be shut, and a *Fire* made in the midst of *July*, while my young Master's a *dressing*; so that most times he doth not prove *Hardy* enough to be *Healthy* or *Wise*. Take a curle headed *Boy* from the Side of a *Beggar*, (the *Phlegmatick* Off-spring of *Butter-Milk*, and *sowre Cheese*) who runs *Bare-headed* all *Day*, and *snoars* all *Night* upon a *Bagg* of *Straw*: Take and spirit this *Rational Clod* into *Turky*; and after a *Course* of *Hardship*, in *Thirty Years* time, You may meet him at the *Head* of an hundred thousand men, *matching Politicks* with all the *witty* and *civiliz'd* *World*. Certainly *Gentlemen* are born with better *Blood*, *Spirits*, and *Parts*, than such a *Fellow*; but you see what *Discipline* may do with *One*; while, through too much *Warmth*, *Laxity*, and *Softness* of *Skin*, the very *Soul* of the *Other* *transpires* and *wastes*.

2. Though I would not have a *Child* dealt withal *peevishly*; yet it is of very ill Consequence, always to *gratify* him in the unsatiable Wantonness of his little Wishes. This naturally tends to the making him *humor-some* and *self-will'd*; and all that the Parents get by that Quality, when he grows towards *One and Twenty*, they may put in their Eyes, and see never the worse. Place a *Child* at the *Table* where there are *Twenty Dishes*, He shall reach out his Finger, point and call for every one; and when he hath din'd, (too long by an Hour) ask him, If he will have this or that? he never fails to say, *Yes*: which is not worse for his *Health*, than in other Instances for *Morals*.

3. Good Care ought to be taken what *Diet* the *Child* eats: For, though I cannot mechanically shew, how heavy *Pudding*, and Salt, or (which is worse) *Fresh Beef*, gets in, and mixeth with the Soul of a *Child*; yet I dare say, The Learn'd in *Physick* are able to prove, That the more of such things you load a tender Stomach with, the longer you keep him from being a *Poet*, or a *Privy-Counciller*. I should go nigh to rail at *Sweet-meats* too; but that we

we have a scurvy Proverb of being ill-natur'd, if you love them not; whether *Wine* (which is now frequently given) be proper for Children or no, you were best consult the *Doctor*. Light Meats, Chicken, Mutton, &c. once every Day, and Spoon-Meat are thought most agreeable.

4. The *Exercise* which a Child should use, is to be considered: I would not have his Motions *violent*, but I would have him much *stir*, and often fan his Blood with dry and fresh *Air*: I have heard of a certain *Great Lady*, Mother of many Children, which deserved as much Fondness as any breathing; but instead of Riding in a Coach, and Glasses up, made them Walk out a Mile or two in a clear, sharp, frosty Morning, put their Noses and Lips into such a *Red* and *Blue* that would have made half the Mothers in *England* think their Children *Dying*; but after this, I never heard any Man complain, that it spoil'd either their *Health*, *Beauty*, or their *Wit*. Of all Hardships, use the Child to *Rise* early.

5. Care must be taken what Company the Child keeps.

I am

I am not yet come to the inconvenient mixture of Persons of Quality in the *same School* with Tinkers and Coblers Children, which, perhaps, may teach them base, dirty Qualities (they were never Born to) of Lying, Filching, Railing, & wearing, &c. because I have not yet resolved my self how it can be avoided: I am only now speaking of a Child very young, and bred at Home.

I have observed, that the Eldest Sons of Great Families, lose Three Years at least. For the common Cry is, that it is time enough to learn their Books when they come to be *seven* or *eight* years Old. This might in a degree be true enough, if in the mean time they did only converse with Wise and Serious Companions.

But when they are able to speak and *prate*, they begin to be exceedingly *acceptable*, and the Dalliance of every Creature towards them is obliging; but all this while, this doth but invite the useless Tattle of a foolish *Nurse*, a *Foot-Boy*, or a *Kitchen-wench*: and, if his Mastership is to be pleased with seeing the Stable, and Sitting on an *Horse*, then he is farric accomplish'd with the ill-bred Language and Actions of the *out-lying* Servants also. This I mention, because I know some Families,

Families, in which Children sometimes better Beloved then the rest, or else because there were no more, having had constant familiarity, and scarce any other converse with their Parents, and *Those* Persons of Experience and Thought. The Children have grown apace into *Sense* and *Reflection*, and made wiser Persons asham'd of their own Age.

But for a Child to be most in the Company of Servants, and so many *Livery-men* always waiting and bare-headed, if it doth not make the *Living-Creature* Proud, Idle, and think himself fit to be a Lord, (before the King and Nation doth) truly he is less of kin to *Adam* than I am.

6. Since this Youth of Quality must be bred up at *Home*, my next Advice is, To get a grave, experienc'd, well-temper'd Person to manage him, by descending to all the little *Observances* his Age and your Expectation requires: But then I must have leave to tell you, that your *Allowance* must be very considerable, and his Estate will bear it: For no Wise Man will Play the Fool to *no purpose*: And if you or his Relations shall fantasie that common Maxime, *The cheaper the better*, you will meet with Men, who will Serve and Please you, and
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the Child at present; who perhaps hereafter, will reckon himself no great Gainer, when he finds the want of that Accomplishment which his *Quality* and *Parts* deserve, and that his Brains were sold for twenty Pounds a Year.

It is not well enough considered, what it costs to be Learned and Wise, both pains and money: And whereas Scholars are look'd on as *Poor* and *Mean*, born to serve them who have the luck to be Rich; yet I do not find truly that great Ones part easily with what they come hard by.

I could tell you of a Person in the World, worth some Thousands Yearly, a Man very considerable for Management, Temper, Justice, and all the Qualities of a Gentleman, if he had not placed too much Wisdom in thrift. He had an Eldest Son incomparable for Parts and Good Nature, and more willing to be made a Wise Man than Boys generally are. But the good Father, to save the charges of a great School, and Boarding abroad any where, was resolv'd to diet him in Wisdom at his own Table, with the cheap assistance of a poor Chaplain, who was to bestow upon him all the week as much Wiseness as ten pounds a year, and a good stout Dinner is generally worth.

When

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When the young Heir came towards *Age*, I happened to be acquainted with him, and in some degrees of Familiarity; and finding very *fine Parts* in the Rubbish of a great deal of *Clownery*, I once dealt with him very *Frowardly*, and ask'd him plainly, How it came to pass that he was not a *Wiser Man*? *Ask my Father*, said he. And when I replied, That his Father was reputed a Discreet Man; *Yes*, said the young Gentleman, and I thought him so, when I was a young *Child*: But now I am grown up, and the World expects some agreeable Conversation with my *Age*, *Quality* and *Acquaintance*, I appear so little in Company, and am sensible how little I appear, that I wish I had either only been Born with Wit enough not to be *Begg'd*, or that my Father had valued the Improvement of my Parts at a *Thousand* a Year of my Estate.

7. The Tutor, I propose, will do well by all the Artifice of Kindness, and easiness to gain *Affection* from the Child. For otherwise by Force and bare Duty, he will Learn as little from that Tutor, as a *Farmer* doth from the *Minister*, by the Sermon which is next Preach'd after he hath paid his *Tithes*.

I. Keep

8. Keep the Child, as much as possible, out of all Company, wherein there may be danger of seeing Actions of *Rudeness, Indecency, Debauchery, Infirmary*, especially if they are committed by near *Relations*, Father, Mother, Brother, &c. Incredible is the *observation* of Children: And, I dare say, they think long before we perceive it; and the Reverence and Regard they have for Relations, recommends all Actions to their Imitation, with a strong *Prejudice*.

9. By all Arts of Kindness, prevent *Frowardness* in him, which will turn to a very ill Quality, when he *grows up*.

10. When he is able to Speak plain, and capable to be Taught, let him learn *Sense and Words* together: I mean, Teach him such Words as signify some material Sense, either of *Breeding, Morality, or Religion*; and not idle, useless Words, which signify nothing but the Folly of such as Teach them.

11. When you begin with him, do not clog him with too much, to make him loath or dread it; but let him come to the Book as to his *Recreation*, or to gain *Credit*.

12. Accustom him to kind and friendly words even towards *Servants* and *Inferiours*. This will not only be obliging but will habituate the Child to Respect and Decency to men of *higher Degree*, to Parents and Tutor himself; and be sure to instruct him of the *regard* to be had according to mens *different Qualities*.

13. The method how to teach him *Latin* with most advantage and expedition I must wholly leave to the Tutor: For whether it be sooner learn'd by the *Rules* of Grammar as is done in Schools, or barely by Construing *Authors* and talking Latin with the Child always, by which sometimes Gentlemen are taught, I am not able to answer mine own Arguments for each: Use him much to Translation, which I think much better than Composition.

14. Be sure to keep him constant to *Devotion*, and let not his own private prayers be *tedious* and *wearisome*.

15. Make him able to reade *Greek*, and turn the *Lexicon* upon occasion, as far as the *Greek Testament*.

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16. A short Series of the History and Chronology of the *Old Testament*, by Question and Answer, with a general Knowledge of the Globes, would be useful, and make him proud of Learning.

17. The excellent Qualities of *Cyrus* in *Xenophon* translated & commended would be an admirable Pattern for Emulation.

18. Of all the good Qualities, from the very beginning, accustom the Child to *speake the truth*, and when he is faulty, do not affright him into lying, and silly excuses (which Servants commonly teach them) but by mildness and security from chiding, at the first beget in him the courage of confessing his faults: Great Actions of Honour and Justice depend upon *Veracity*.

19. Whatever the Child doth well, either voluntary or out of observance of former Commands, be sure let him have Commendation enough, this is a principal Reward and tickles the proud Flesh.

20. Let no Person chide the Child who is in a great fit of Anger, lest the

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violence of it make him moped, or the indecency of it make him grow careless.

21. I would not have Parents or Tutor be *always* chiding for little things : those will better be mended by persuasion ; and to chide for *every* fault alike, will in time make the Youth think great faults no worse than little ones, and reproving a mere thing of course ; 'tis the *Common*, but a very inartificial way.

22. Whenever you find the Child in an *Extravagant* fit of Froppishness and Anger (how little soever be the provocation) do not express anger to him at *that* time, but immediately sweeten him, take his part, and get him out of the fits as soon as you can, lest it grow *violent* and *lasting*, and at a cooler season argue the *indecorum* with him, when *Reason* will come in to his assistance.

23. Never disgrace the Child or upbraid him with his Follies before *Strangers* : this may cut him too much, and never be forgotten ; and it will be very obliging when he is afterwards made understand how kind you were in moderating your reproofs for his *Honours* sake.

24. Let not the Child be frighted with horrid stories of Bug-bears or idle tricks in the dark : the ill consequences may be very great.

25. Never let him be accustom'd to laugh at mens natural *Infirmities*, but give him occasion from thence of thanking God who hath made the *Difference*.

26. Magnifie and help him to admire the glorious parts of the Creation and variety therein: this will beget early *No-* tions of Reverence and Honour for the *Maker*.

27. Keep him from hearing any *Paradoxes* disputed in the place where he is, either of Religion, Morality, Government, &c. and when ever it happens, let him see his Parents and Tutor undertake always the *better* side.

28. A good short Collection of *Proverbs* out of *Solomon*, and the Proverbs of each single Nation (wherein their Wisdom consists) such as respect *God*, *Religion*, *good Manners*, *civil Breeding* and *Duty* in all Relations, well digested into a Method,

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thod, and under *proper Heads*, to be judiciously explained to the Child at leisure times, would be of incomparable use : Because that short grave, sententious way of Instruction sticks better in the *Memory* and helps his *Thinking*.

29. Let him read nothing by himself which is not very *easy* for him to comprehend, lest it discourage his reading : and let all your Discourses with him be very *plain*, and of such things as he is capable to be instructed in : this will help and *draw out* his Parts, whereas Difficulties will *baulk* and *stifle* them.

30. If you find him begin to grow *pert* and *forward*, never check him, but you must be sure to *modifie* his Wit, you must set limits, and say hitherto and no farther, bound it with Good-nature and Decency : For there is one Quality mightily *taking*, and especially if it discover it self early in a Child, which is to *fear* and *Re-flect* upon Men and their Actions : Beside the Impudence, Ill-nature, and Abusive Language which this is generally attended with (and so is the most unbecoming Breeding for a *Gentleman*) it many times proves very dangerous in *promiscu-*

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cus Company. It is not long since, for a Sentence no greater than the Wise mens of Greece (and not half so witty) a fine Gentleman had his Brains beaten out : Cicero was a great *Jester*, but the cry went on *Antony's* side for Wit, when he had gotten his Head off.

31. If you find him impetuously in love with any thing you do not like, you must not *bluntly* and *suddenly* check him, this may make him love it the more, and look on you as the *Enemy* of his Happiness; but by degrees lessen the *value* of the Object, persuade him of its *disagreeableness*, and divert him with something more innocent, and of a differing nature,
Alterius vires subtrahit alter amor.

32. If you find him apt to take offence at any single man's Person, disgust and hate him; by all means strive to qualifie this, never rest till you have made him a Friend, let him know the *Duty* and have the *Honour* of Forgiving. This may be of use if he live to be a *great* Man.

33. If you find him inclining to Thoughtfulness, Sadness and Sighing, correct it with all imaginable pains by
plea-

pleasant Converse, light Diets, cheerfull Recreations, delightful Readings, lest he get an Habit, and at last grow *Melancholy*, that is, useless and unserviceable.

34. That all occasions in *his Company* to magnifie *Vertue* and debase *Vice*: Furnish him with Examples of both out of Scripture, of God's Judgments and Deliverances: but till he is ripe enough to be instructed, you may forbear letting him read those Chapters wherein the *failings* of good Men are recorded. The Plainness and Spirit of Devotion contained in the *Psalms*, speak them fittest to be read by a Child.

These (said the Tutour to me) are the *uppermost* Rules that occur as *absolutely* necessary to be observed in the first breeding of the Person of Quality you talk of: Though, if your Dinner did not wait you, perhaps I might think of more, but first try these *effectually*, and consult the Book of Education for other necessary Instructions.

I heartily thanked him, and finding it late, I invited him to Dinner with me at the *Inn*, but he refused, saying that such Houses were not built for *Gown-men*, and made

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made me leave my Son to dine with him, having (said he) observed the great *Improvvidence* of the Gentry who when they come to enter a Son, (which is commonly at the *Act*, that solemn season of *Luxury*) bring *Wife* and *Daughters* to shew them the University ; there's mighty Feasting and drinking for a week, every Tavern examin'd, and all this with the company of a Child, forsooth, sent up hither for *Sobriety* and *Industry*.

After this he invited us the next day to a Commons, and according to his *Humour* before, I expected to have been *starved* in his Chamber, and the Girles drank Chocolette at no rate in the morning for fear of the *worst*.

It was very pleasant to see, when we came, the *constrain'd* Artifice of an unaccustomed Complement, Silver Tankards heaped one upon another, Napkins some twenty years younger than the rest, Glasses fit for a *Dutchman* at an *East-India* *Return*.

And at last came an Entertainment big enough for ten *Members* of the House : I was asham'd, but would not disoblige him, considering with my self that I should put this man to such a charge of forty shillings at least, to entertain me;
when

when for all his honest care and pains he is to have but forty or fifty shillings a Quarter, so that for one whole Quarter he must do the drudgery to my Son for nothing.

After Dinner I went to the publick *Bowling Green*, it being the only Recreation I can affect. Coming in, I saw half a score of the finest Youths, the Sun, I think, ever shined upon: they walked to and fro, with their hands in their Pockets, to see a match played by some Scholars and some Gentlemen fam'd for their skill. I gaped also and stared as a man in his way would do: But a Country ruff Gentleman, being like to *lose*, did swear at such a rate that my heart did grieve that those fine young men should *bear* it, and know there was such a thing as *swearing* in the Kingdom. Coming to my Lodging, I charged my Son never to go to such publick places unless he resolved to quarrel me.

Having *settled* my Son and left my commands with him, we all made haste home again, in earnest much better satisfied with the *Government* of the University than I was before: for all this while I had as critically observed all miscarriages as a *prejudiced* man may be imagined to do.

And

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And (to say more) when we were summon'd thither a while before to sit in *Parliament*, I was resolv'd narrowly to scan the carriage of the University towards the *Members*, to understand the temper and opinion, as far as the free converse in *Coffee Houses* (where every man's *Religion* and *Politicks* are quickly seen) could discover.

The plainness and freedom *young Masters* us'd was odd at the first, but afterwards very pleasant, when it appeared to be a kind of *Trade* not *Policy*: For being us'd all the week long to dispute *Paradoxes*, the *Disputacity* reached afterwards to matter of *Religion* and *State*. But in fine I perceived there was nothing of design or malice in all this, but a *road* of *Converse*, arising partly out of hatred to *Fanaticks* and want of *experience* and conversation in the world, which teaches men to be more cautious in promiscuous discourse.

As for their *Civility* to the *Members* we must own it, we had their Lodgings (as good as they were) for nothing, with civility and respect wherever they met us agreeable: when at the same time the *Townsmen* put Dutch rates upon their Houses, that under five or six pound a week

week a Whig could not have *room enough* to speak Treason in. I could not perceive but they both talked and preached against Popery as much as any men, though in the business of Succession they still favoured the Duke. I walk'd the Streets as late as most people, and never in ten days time ever saw any Scholar rude or disordered: so that as I grow old, and more engaged to speak the *truth*, I do repent of the *ill opinion* I have had of that place, and hope to be farther obliged by a very good *account* of my Son.

And upon the whole matter let me offer you one *Cautiō*, when you cry out *Idle, Ignorant, Ill-bred, Debauch'd, Popish* University, I am sure you speak at a venture, and do but echo the *ill-natured* Fame of things: And ill Language doth not become the mouth of a *Gentleman* though the matter be true. But I am now convinced that we *wrong* them; As for their Idleness, the *Graver* sort kept close: 'tis true Curiosity brought out the *young* Gentlemen to see new Faces and shew their new Ribbons: for *Ignorance* we are not Judges, and the Nation generally frees them from that: for their *Ill-breeding*, Simplicity and Plainness is their
Guise,

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Guise, and they look upon all things else as Art. *Debauchery* may happen among some of so many, but all my Acquaintance abominate it as much as you and I do. And as for *Popery*, the most serious men I knew there study to make themselves able to resist the *Temptation*: so that for us of the Gentry to rail at them for *Popishly* affected, and men forlorn as to Protestant Religion, is very *Unjust* and *Uncharitable*.

In the *next place* you beg my direction in the *management of the Canvas*: I confess I shall never be able to admire enough the most excellent Constitution of our Government by way of a Parliament, wherein the meanest Subject hath his just regard, and forty shillings a year makes a man wise enough to chuse his *Representative*: nay now of late very *Cottagers* and *Quakers* come in for a share in electing that Assembly, which for ought I know turns and winds the great Affairs of all *Europe*: Though I must confess I am sorry, that in *Elections* so little regard is had to the Wisdom and Vertue of the Candidate, and that so much use is made of the *Ignorance* and *Vices* of the people.

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It will not be safe to depend upon the vulgar of your own Party, because many of them will appear to have no Votes either on Account of *Swearing* or *Estates*; and yet their Zeal for the Cause will hurry them on to poll.

If you manage your self wisely, I know no man can make a better *Figure* in the Field than you, and thus, presuming of you in the *House*, I will next give you my thoughts concerning your *Behaviour* there. For the least misbehaviour at *first coming* is not easily forgotten in that Place.

1. I will recommend and furnish you with Books and Copies which give an Account of the Original, Privileges and Proceedings in that House, which will make you capable to act very serviceably, whether you prove a great Speaker or no.

2. It will be the best use you can make of the first three or four months (if you sit so long) to be particularly acquainted with the Face, Parts and Designs of every Member, more particularly, I advise you,

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1. Not to be a Speaker too soon, which is incident to Youth.

2. Whenever you speak, your native *Modesty* will be very becoming, and *Brevity* withall; for we old Stagers did always look on it as our Privilege to be tedious.

3. Meddle with no man's *Person*, because you do not know how many you disoblige; do not begin early to reply to other mens Speeches, because such a man ought to be very considering and ready.

4. Never speech it when you are provoked to be *angry*, because it will be hard then to act with *decency*, required in so great a Meeting.

5. Study not to be much *concern'd* when you are replied upon with Sharpness or Jeer.

6. Beware of discovering any Affectation of being *Witty*: for that shews you pleased with what you say, which is unacceptable, and beneath the Opinion you ought

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ought to have of an Assembly so august. Do not affect great Words, for a design to be thought Learned shews the *want*; and the more knowing any man is, the *plainer* he is able to express his mind. But on the other side, you must not descend to low and mean expressions, that will favour of an *ungenteel* Breeding. Beware of all unusual motions and gestures of Head, Eyes, Hand, Body, or the like.

7. When any matter of great moment is debated, be not *forward* to speak, because at your Age it is impossible you should comprehend the matter, design and managery of the Case. But be sure at such a time to *frequent* the House, and be a diligent Auditour: for then you will hear the *Reason, Law, Policy and Eloquence* of our English Gentry: Masculine Eloquence which flows upon all Occasions, not constrain'd to the fulsome *Anaphora's* and *Paranomasia's* of the modern Rhetoricians, those Whistles and Rattles of *School-boys*: Not but those Figures when they were first, or now when they are wisely used, are good Ornaments: But it is a vast mistake to transplant those Flowers out of the fertile soil of *Cicero* and the Ancients, and think they will thrive and

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grow in every *Clod-pate* ; to think that those Schemes in a small Epitome, robb'd of the Advantages to be understood, such as are the *Occasion, Person, Time, Connexion, &c.* should by being barely learn'd by heart, make every Puny able to imitate the *greatest Master of Speech* in all mankind.

When you come once to be taken notice of ; then remember to fortifie your self against solicitations to serve a *Party*, and that from men who will think they doe you *Honour* to vouchsafe you a *gratious Nod* : the Inconveniences will be many.

1. Under *Pretence* of preparing *Business* you must be a Slave to *Clubbs* of twelve, one, two, three of the *Clock*, whereby the *Health* will be impaired and ill *Habits* gotten.

2. You must then resolve to *captive* your Judgment to the Opinion of the *Leading-men* of your *Party*. And then your own Reason will be quite lost, you will never attempt to examine the true merit of the Cause, and so many times be betray'd to the eager pursuit of what you

you would abhor did you well consider what perhaps your mighty Leader pursues out of *Passion, Interest* or *Human Inadvertency*, when all the while you think he doth act with due *Deliberation; Integrity of Intention*, and merely on *Publick good*: such an Authoritative Leading-man is the Bane of any *Society* whatever.

3. You must expect to bear a share in Answering for all the *Imprudences* of your Party. No number was ever so happily combined, but that some Persons in it would be apt to act some *extravagant* Part, out of Zeal to serve a Cause, which will make a Thinking-man blush to favour.

4. You certainly create Enemies to your self, all of the *opposite* Persuasions, though you never had thoughts or design so to do. All Acts of unkindness received, or Acts of Revenge threatned, shall respect you as one of the Party, who are purely simple and passive, as much as if you had been the *first* Mover or Executioner of the whole; this makes *Neighbours, Friends, Kindred*, at Daggers drawing when e'er they meet: Believe it, the necessary *Mixture* and Complication of your Affairs.

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fairs in the World, and the *various Relations* you must bear, will afford you Contrasting more than enough. Create as few Troubles to your self as you can.



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